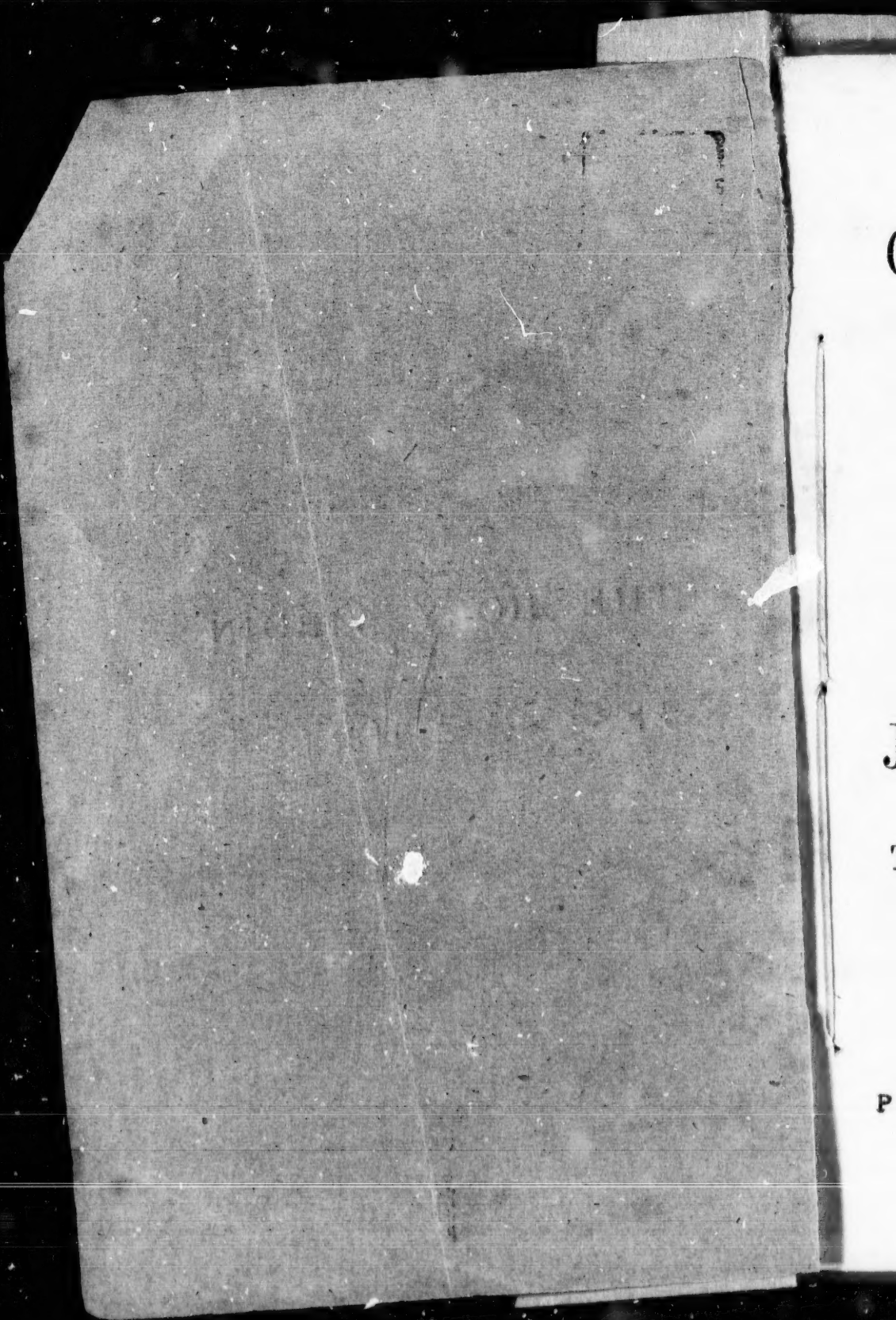




*Gratefully yours in Christ
C. Channing*

THE
CHURCH OF ROME
IS
THE ENEMY
OF
THE HOLY VIRGIN
AND OF
JESUS CHRIST.

—
STRATFORD :
PRINTED BY THOMAS MADDOCKS,
1866.



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THE
CHURCH OF ROME

IS
THE ENEMY

OF THE
HOLY VIRGIN

AND OF
JESUS CHRIST.

BY
THE REV. CHARLES CHINIQUEY.

Translated from the French

BY
FANNIE MACPHERSON.

STRATFORD:
PRINTED BY THOMAS MADDOCKS.
1866.

This little treatise is respectfully presented to
the people of the United States and of Canada by
their brother and friend.

C. CHINIQUY.

Ste. Anne, Kankakee Co., Illinois.

Come unto me all ye that labour and are heavy laden
and I will give you rest. (Matt. c. xii. v. 28.)

For whosoever shall call on the name of the Lord
shall be saved. (Romans, c. x. v. 13.)

Who shall lay anything to the charge of God's
elect? It is God that justifieth, who is he that con-
demneth? It is Christ that died, yea, rather that is
risen again, who is even at the right hand of God, who
also maketh intercession for us. (Rom. c. viii. v.
33-34.)

These things write I unto you, that ye sin not. And
if any man sin, we have an advocate with the Father,
Jesus Christ the righteous. (1 John c. ii. v. 1.)

It behoved him to be made like unto his brethren,
that he might be a merciful and faithful High Priest, in
things pertaining to God, to make reconciliation for the
sins of the people. For in that he himself hath suffered
being tempted, he is able to succour them that are
tempted. (Heb. c. ii. v. 17-18.)

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P R E F A C E.

The sentiment which has suggested this work, that I offer to the consideration of the Canadian and French population of America, is fully expressed in the title:—"The Church of Rome is the enemy of the Holy Virgin and of Jesus Christ."

Now, Roman Catholics will probably be surprised to hear that their church is the enemy of the blessed mother of the Saviour, accustomed as they are to believe that the Holy Virgin is honoured only by them. But let them read this little book which the most devoted of their brethren offers them, and they will be convinced that the honours rendered by them to the humble and pure Virgin of Nazareth, are sacriligious honours with which she ought to be horrified.

For, if ever the prediction of the prophet Simeon has had its accomplishment: "A sword shall pierce through thy own soul also," (Luke II—35,) this has been especially the case, since the Popes of Rome, forgetting all the love, gratitude, respect and adoration due to Jesus Christ, have dared to say that the Holy Virgin is the only hope of sinners—the gate of Heaven—the sa-

x salvation

ty of the world—the only foundation of their hope and faith—the intercessor for sinners, &c.

Far from honouring the Holy Virgin, in giving her titles which belong only to Jesus, they have insulted her, and loaded her with shame and grief, if we may use such expressions. To-day, without doubt, she enjoys in heaven, the happiness that God promises to those who love him; and can only have one thought and one desire, viz: that Jesus *alone* may be recognized, blessed and adored, as the only hope of the sinner—the only gate of heaven—the only salvation of the world—the only foundation of our hope and of our faith—and our only intercessor in heaven.

The more one studies the tendencies of the Church of Rome, the more he is shocked with the skill and formidable perseverance with which she drags back the world to the idolatry of former times.

The Roman Catholic Church does not yet find her people ready to accept her last expression of blasphemy against Jesus Christ; she has not yet dared to say that the great victim of calvary—the crucified Jesus is only a weak and feeble man—an imposter that we can forget without endan-

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gering our salvation ; but, it is evident, she is rapidly preparing the world to receive such doctrines without alarm.

The Roman church still speaks of Jesus Christ, as having a certain measure of goodness, power and good will to save the sinner. But hardly has she made these confessions, when she seems to regret them, and hastens to destroy all their good impressions, by assuring the sinner that, although Jesus Christ may be very good, and very merciful, it is not prudent or suitable to go directly to *him* to ask a favour, since his holiness and his inflexible justice compel him to be often, or rather always angry, with the sinner.

The church of Rome confesses still that there is a Saviour of the world who . . . Jesus ; but she assures us that this Jesus . . . shocked and wearied with our sins, that he is every moment on the point of abandoning us, cursing us, and casting us into hell ! Happy for us, she assures us, that we have in heaven a mother, who, being very different from her son, and much more compassionate than he, never gets angry with the sinner ! She is all mildness and pity to the guilty. If we apply to her, all is well ;

our salvation is sure ! She goes to her son, whom she finds always ready to launch forth the thunderbolts of his wrath ! She utters but one word in favour of the sinner ; and, as a good son cannot refuse the request of his dear mother, the Saviour of the Romans instantly forgets his wrath, and consents to spare and pardon the guilty.

It is not from *his own inherent* love or mercy, that the new Saviour invented by the Popes, shews compassion to the sinner, it is from love to his mother, and in obedience to her orders he pardons us.

In the system of the Roman church, it is no longer the blood of Calvary that cries to Heaven for mercy towards us sinners ; it is the voice of Mary that prevails, and assures us of our pardon ! And this horrible blasphemy is preached as evangelical truth in all the pulpits—asserted in all the books—and propagated by all the priests, bishops and popes of the church of Rome. And would to God that what we say here were but an exaggeration or error on our part ! But it is a sad truth ; a truth that not a single priest of the Romish church will dare deny. To-day in the church of Rome, the Saviour whom they preach is only an angry Saviour, irritated against the sinner

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—a Saviour whom it is almost useless to try to appease by ourselves, on account of our sins; he is a Saviour to whom it is not advisable to go in order to obtain any favours!

The church of Rome carries her blasphemous doctrines, on this subject, even to absurdity. She goes so far as to compare Jesus, the Lamb of God, to the wicked Ahasuerus, who, irritated against the Hebrews, could be appeased, only by the voice and the tears of Esther! She compares the humble, mild and merciful Jesus of the gospel, to the ferocious and bloody Roman soldier, Coriolanus, who granted pardon to his guilty city, only on account of his love for his mother!

After having shown us Jesus, our Saviour, angry as Ahasuerus, or furious as Coriolanus, the Roman church not wishing, however, to throw us altogether into despair, assures us, that in the same way as Esther appeased Ahasuerus, and Veturia disarmed Coriolanus of his fury, Mary subdues the wrath of her son, irritated against us. And for this reason she calls Mary, "*the intercessor for sinners*"—*the gate of heaven*!" Thus, according to the church of Rome, there is in heaven a heart more merciful towards sinners than the heart of Jesus—it is the heart of Mary!

If the Popes are to be believed, there is, in heaven, a soul more compassionate to the misery of man, than the soul of Jesus—it is the soul of Mary! There is, in heaven, an ear more attentive to the sorrowful ones of the children of Adam—it is the ear of Mary! And this is the reason, why, to-day, all the popes, bishops and priests of Rome, call to the wicked and the unfortunate, “Address Mary! by her alone you have salvation!” What has become of Jesus Christ in this new religion that the Popes of Rome have invented? He is no more than a secondary being in heaven and on earth! He acts no longer by the impulse of his infinite love; it is no longer, as says the prophet “Because his mercies are infinite,” that he pardons and that he loves; but it is because his mother wishes that thus, the sinner shall be saved! The inevitable result of this monstrous doctrine is, that Jesus Christ is losing more and more, his place, in the thoughts, as well as in the hearts of men. It is no longer towards Jesus that the hopes of men are turning; it is to Mary! It is no longer from Jesus, that *those who are weary* and heavy laden, seek for rest, it is from Mary!

And if thus, to dishonour the son, is to break

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the heart of the mother, have we not a right to say that the church of Rome is the *enemy*, indeed, of the Holy Virgin, as well as of Jesus Christ, and that she pierces her heart with a sword of grief!

Ah! if from the skies, she sees the sacriligious incense that smokes upon her altars; if she sees the multitudes, so abjectly prostrated at the feet of her statues; if she hears the blasphemous praises that are addressed to her from all the places, where the Pope of Rome numbers his subjects; and if she could make her voice heard, she would say to our misled brethren of the church of Rome, "Cease calling me the gate of heaven—" "the refuge of sinners—the foundation of your" "hope and faith; cease calling upon my name" "in order to be saved. Jesus, alone, is, and" "shall be, throughout eternity, the only door" "to heaven, the only Saviour of sinners, the only" "hope of the world, the only joy of the elect. It" "is by *his name, alone*, and by none other name" "that the sinner is saved. To Jesus, and to Je-" "sus, alone, with his Father and the Holy Spirit," "shall be, then, all honour, all glory, all thanks," "in time and eternity."

But it is in studying the gospel, especially.

that we see that the church of Rome, insults the mother of the Saviour, by insulting the Saviour himself, in the blasphemous worship that she renders her. And, therefore, we entreat our brethren of the church of Rome, to ponder with us, the passages of the holy scriptures that we present to their notice, in the few chapters which follow.

May the good and merciful Saviour, enlighten, by his Holy Spirit, each of those who may read this little work; and may they perfectly understand that Jesus, alone, is our hope—our intercessor—our salvation—our way—our light and our life, as he is our Saviour for time and eternity.

C. CHINIQUEY.

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THE ENEMY
OF THE
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AND OF
JESUS CHRIST,
IS THE
CHURCH OF ROME.

CHAPTER I.

THE GOOD SHEPHERD AND THE WANDERING
SHEEP.

"Then Jesus spake this parable unto them, saying :
"What man of you, having an hundred sheep, if
"he lose one of them, doth not leave the ninety and
"nine in the wilderness, and go after that which is lost,
"until he find it? And when he hath found it, he
"layeth it on his shoulders, rejoicing. And when he
"cometh home, he calleth together his friends and
"neighbours, saying unto them, Rejoice with me, for
"I have found my sheep which was lost." (Luke,
chap. xv.)

Let us weigh each of these words of Jesus, and
meditate on them with the aid of his grace.

The good Shepherd hath counted his sheep; but oh!

unfortunately, one of them misses the call, one of them has wandered away and is lost on the way! This discovery is a thorn which pierces his heart; he can no longer rest; he is uneasy and troubled, and he leaves there his ninety and nine sheep that he loves so much; he seems no longer to think of them, that he may think only of the sheep that has gone astray. He runs after it; he searches every place regardless of trouble; and neglects no measure that may put him on the track of his dear sheep. He is wearied and exhausted in the search; but no obstacle stops or disheartens him. He loves his dear sheep so much that he thinks of nothing else. He courageously continues to seek it until he finds it. He sees it at last! But in what a state! Half dead with fatigue, lacerated with thorns, its limbs torn by the brambles, and not able to go another step! What does the good shepherd do at the sight of his guilty but still dear sheep? Does he load it with reproaches? Does he drive it with the lash to make it walk and return to the fold? No! No! The good shepherd has not one thought of anger, not one bitter word against his dear sheep. Its error has not in the least diminished his love for it. . . . This guilty sheep has done much to sadden and grieve the heart of the good shepherd; but his heart, though crushed with grief, has remained full of love and compassion. We would

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say on the contrary, that the errors and misfortunes of the poor sheep have only increased the love of the good shepherd towards it. He sees well that it is too much exhausted to walk and return to the fold. What does he do? He stoops down to it; he takes it in his arms; he presses it to his heart. . . . Then he puts it on his shoulders, and behold him, bowed under his precious burden, 'carry back his dear deluded sheep to the fold! But this is not all. The joy of the good shepherd is so great—his happiness so sincere, that he can no longer contain himself. He shouts, he calls his friends; he wishes that the joy which he tastes may be shared by all the world; he does not allow any one to remain indifferent. "Rejoice" says he to them "for my sheep which was lost, is found!"

Behold the good shepherd of the Gospel; behold him described by himself—this Saviour of the world, whose blessed name makes every knee to bow in heaven, on earth and under the earth.

The good shepherd—the crucified Jesus, whose gospel we preach is the *mercy* of God—the boundless love and benevolence of the Eternal, incarnate in the person of the Saviour. The Saviour of the Gospel is not angry—is not incensed against his flock, even when they go astray. He loves them with a love so great, so true, that never, no, never shall saints, angels

or virgins be capable of loving them so much! The shepherd—the Jesus of the Gospel, never met among his friends, any one who could love his dear sheep as much as he himself does. He has never permitted, either on earth, or in heaven, any one to put himself between him and his sheep, to stimulate him to love them.

The modern doctrine of Rome, which tells us that the heart of the good shepherd is so cooled and irritated against his erring sheep, that he would forget them or cast them off, if the Holy Virgin or some of the other saints were not there, to remind him of what he had suffered for them, is so absurd and so wicked, that one cannot understand how so many people of intelligence permit themselves to fall into that snare.

For what reason does the Holy Virgin interest herself, in the salvation of sinners, more than Jesus himself? Why should the heart of Mary, in heaven be more compassionate towards miserable sinners, than the heart of Jesus? And why should her ear be more attentive to our prayers than that of the Saviour? We can never find answers to these questions within the laws of common sense. Never shall we be able to find, in the Holy Scripture, a single word, that can, in any manner, serve as an excuse or cloak for this monstrous doctrine. And it certainly insults the saints in heaven, as well as Jesus,

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Christ himself, to believe and say with the church of Rome, that our salvation does not depend *entirely* on the love and mercy of our Saviour; but that this love and this mercy of Jesus Christ, being paralyzed by our sins, must be, as it were, incited and revived by the compassions and by the more active and the more efficacious mercy of the saints.

To render the sacriligious worship which she offers to the saints acceptable, and to induce sinners to put all their confidence in the Holy Virgin, the church of Rome assures us that our sins have the effect of cooling the love and compassion of Jesus Christ for us. But, then, the church of Rome ought to tell us how it is that our sins have not the same effect of cooling the heart of the Holy Virgin and of the saints who, according to the church of Rome, know all that we do.

If, as is no doubt the case, the saints in heaven are united in will and sentiment with God, that which displeases God, ought also to displease his saints; that which saddens and cools the heart of Jesus Christ, ought equally to sadden and cool the hearts of the saints, (always supposing the system of Rome to be true, about the pretended knowledge that the saints have of everything that passes on the earth,) and then, whilst Jesus is excited and angry in heaven, as the popes of Rome assure us, the saints, and especially

the Holy Virgin ought to partake and approve of this wrath, instead of opposing it and hindering its effects.

Behold the misfortune of the church of Rome. Having left the word of God, which is the only guide of the human mind, to follow the fables and traditions of men, she has forgotten that Jesus is our intercessor in heaven; not only the intercessor for saints, but for sinners; she has forgotten that this *intercessor* is *sufficient* and that consequently there is no need of another; she has forgotten that thousands and thousands of times, Jesus has said to sinners, "Come to me and ye shall be saved." . . . And that he never said, "Come to my mother, or to such and such a saint, and ye shall be saved," . . . The church of Rome has forgotten that the name of *Jesus* is the *only* name that we can call on to be saved. She has forgotten that St. Paul, or rather the Holy Spirit, by the mouth of St. Paul, said, "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." (Heb. 4 chap., 15 and 16 verses.

The church of Rome, having then forgotten that Jesus was always good and merciful; but believing and preaching to the people, whom she has deceived, that

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Jesus Christ was often angry with the sinner, and see-
 ing that sinners need to have a Saviour *always* good,
 and *always* merciful, a Saviour, in a word, *always*
 ready to receive those who come to him, is bound
 then to invent and try to find another Saviour than
 this Jesus, whom she tells us is *always angry*. . . .
 Then she creates other Saviours in heaven; she seeks
 other friends—other intercessors—other advocates, to
 whom she has sacriliciously accorded all the goodness,
 mercy and unfailing kindness, of which she has robbed
 the true Saviour!

But let us hope that our brethren of the church of
 Rome will soon understand that they are deceived by
 their popes. It is not Mary, but Jesus who is the "gate
 of heaven, the hope of sinners, and the salvation of
 the world."



CHAPTER II.

"THE PRODIGAL SON AND HIS FATHER."

"Jesus said to them again, 'A certain man had
 "two sons, and the younger of them said to his
 "father,' 'father give me the portion of goods that
 "falleth to me.' And he divided unto them his living.
 "And not many days after, the younger son gather-
 "ed all together and took his journey into a far coun-
 "try, and there wasted his substance with riotous
 "living. And when he had spent all, there arose a
 "mighty famine in that land, and he began to be in

"want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him. And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him. And the son said unto him, 'Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.' But the father said to his servants, 'bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and be merry, For this my son was dead, and is alive again; he was lost, and is found.'" Luke 15 chap., 11-24 verses.

Is it possible to read this history of the Prodigal Son, without shedding tears of tenderness and admiration, at the goodness, the kindness and the inexhaustible mercy of this good father! Had not he a thousand causes of complaint against his guilty son? Could not he have loaded him with reproaches well merited? Had not the heart of the father cause to forget his affection, after so long—so cruel an absence? Was not the rage with which he was covered sufficient evidence of his shameful excesses? But nothing of

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the kind appeared in this divine parable of the Prodigal Son, where Jesus wished to paint himself, such as he is, "A father always tender, always indulgent, always patient, always of boundless mercy!" Does it not seem apparent that our good and adorable Saviour, Jesus, wished to confound and destroy, before-hand, the sophistry and blasphemies of the church of Rome, in the parable? Oh! the poor Prodigal Son knew well the heart of his father, when in the depth of his profound misery, he cried: "I will arise and go to my father!"

You see, how it is to his father *alone* his thoughts and his heart turn; how it is to his father *alone* he goes; how it is his father *alone* that he meets; how it is to his father *alone* he speaks; how it is from his father *alone* he receives his pardon.

From one end of the Gospel to the other, the truth, the most certain and the most frequently expressed, I say more, the truth of truths, the grand truth which sets off each page—each word of the Gospel, is that *Jesus* is the personification—the incarnation, if we may so express it, of the mercy—of the love and infinite compassion of God to man and to *sinful* man. Each page, each word of the Gospel is irrefragable proof that Jesus and Jesus *alone* is, par excellence, the friend, the Saviour of the penitent sinner. And the

parable of the Prodigal Son is the most sublime expression, in words, as Calvary is the most sublime proof in action, of the infinite and inconceivable love of God for guilty man. The great desire of Jesus Christ is, that men may believe on this love and boundless mercy with which his heart and soul abound for them—Jesus wishes it. I would dare to say that the great ambition of Jesus Christ is, that men may understand that they have never been loved by any one, as they have been by *Him*, and that no one ever can love them as he does.

In reading the history of the Prodigal Son, one feels that Jesus Christ wishes entirely to remove the monstrous idea that there could be any one, upon earth, or in heaven, whose heart could be more merciful, more compassionate or more loving than his own, towards the poor Prodigal Son.

See with what care the Saviour puts, absolutely, no one between the father and the guilty son! You neither see brothers, nor sisters, mother, angels, nor saints interfere in this divine reconciliation of the fallen child of Adam with his Heavenly Father, his Saviour and his God! Oh! what a fresh outrage would not the guilty son have caused the heart of his father to suffer, if he had said: "I have offended my father, that he will neither wish to receive me nor to listen to me. . . . I must speak to him

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through some one else. . . . I dare not present myself in these rags; he would not receive me. . . . I will plead my cause through some of his better friends—through my brother who has always so faithfully loved him!" Do we not perceive that such language would have been an insult to the love of the good father, - - - and in permitting sentiments of distrust in his kindness to enter his mind, the Prodigal Son would have rendered himself, more than by all his past misconduct, unworthy of his pardon which he came to implore!

And yet, such is the deplorable doctrine of the Church of Rome; she sees the poor Prodigal Son overwhelmed under the weight of his misery; and instead of pointing him to the *Saviour*, the *Jesus* of the Gospel, *always* ready to receive him in his arms, *always* ready to give him the kiss of peace, *always* ready to forget the past at the first cry of grief escaping from the penitent heart; she shows him a Jesus, a Saviour, totally different, a Saviour always excited and in bad humour, who can be approached only by the saints. . . . The sinner, in the Church of Rome, is advised to keep at a great distance from his angry Father; he can neither embrace his feet, nor throw himself into his arms, and sprinkle him with the tears of his grief, without first getting all the angels and saints in Paradise to intercede for him.

If a priest of the Church of Rome had met the Prodigal Son as he was returning to his Father, what would he have said to him, if he had spoken as his Church speaks to-day to the sinner? "My poor child! Thou dost well to return to thy Father, to ask pardon for thy sins, but thy conduct has been so blameable that he has every reason to be angry with thee. . . . In truth you run a great risk of not being heard at all, or at least being badly received by thy Father. . . . Take my advice, thou hast in the house of thy Father, a brother whose conduct has always been irreproachable. . . go first to him, and pray him to ask pardon for thee, from thy father. . . . What thou wouldest be refused, on account of thy wicked life, and thy black ingratitude, will be easily granted at the prayer of a son, so virtuous as thy brother."

But the Prodigal Son would have answered the priest of Rome: "Ah! You do not know the heart of my father, when you use such language; although. I am unworthy to be called his son, and to sit at his table, he is so good that I am certain he loves me yet. Nobody ever loved me as my father did, he is the best, the most tender of fathers. Priest of Rome, do not hinder me from going to him. . . . I go to throw myself at his feet. . . . I wish to speak to him myself. . . . I know there is

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" no one in the house of my father, nor any where else,
" whose love and compassion can equal his own.—
" Oh! if you knew what a father I have left! If you
" had seen his tears and his sadness when I was leav-
" ing him! If you had heard his sighs; if you had
" seen his bitter grief! Far from giving me thoughts
" of distrust in his mercy; far from telling me to
" go to others to prepare the way of return, you would
" tell me to run to him, and to him alone. " Priest
" of Rome" the Prodigal Son would have said "you
" do not know my father; go on your way; leave me
" to go straight to him; as for me, I know him!
" Since you do not know my father better, Priest
" of Rome, cease trying to diminish the confidence I
" have in his goodness; begone! If you knew what
" I have suffered since I left my father! how much I
" suffer still each moment that I am separated from
" him—if you knew how I hasten to see him again, to
" throw myself at his feet, you would not make the
" way of my return longer than it already is! Priest
" of Rome, do not hinder me from flying to my father
" at once! Him and him alone I have grieved and
" offended; from him alone I wish to receive my
" pardon. Oh since the day that I said: 'I will go
" to my Father,' and that I tore myself away from
" the places that were witnesses of my abject misery,
" to return to him, if you knew with what joy my

"heart is overwhelmed, in spite of the shame and
 "grief that I feel on account of my wanderings. I
 "have this hope in me, that my father will receive
 "me with kindness. Oh! Priest of Rome, I adjure
 "you, do not keep me back, nor lessen that hope
 "that has been my strength and my joy on the
 "way of my return to my father; do not trouble me
 "any more, I beseech you; I go to my father, and
 "nothing in the world will hinder me from throwing
 "myself at his feet and speaking to him myself!"

And if the Priest of Rome had wished to press his
 sophisms to prove the necessity of seeking some one to
 appease the wrath of his angry father, the Prodigal
 Son would have shut his ears and kept aloof, with
 grief and disgust, from a man who knew so little about
 the heart of his father; he would have quickened his
 steps in order to make up time which the Priest of
 Rome had made him lose.

In order to deceive the people and make them swal-
 low better the poison of her destructive doctrines, the
 Church of Rome is constantly saying that the heart of
 woman, a mother, is always more tender and more
 sensitive than that of a man, a father. But applied
 to the love of Jesus Christ for man, this comparison
 is extremely wicked and blasphemous. . . . It is
 an insult to Mary as well as to Jesus Christ. Whilst
 this argument is carefully pondered, there is not a

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Romish Priest who ought not to blush ; there is not a single member of the Church of Rome who ought not to be horrified.

Let us suppose, as they wish, that the Holy Virgin during her mortal life was good and compassionate towards sinners—that she desired their salvation with all the strength of her heart, so pure and so loving, is it possible to meet a Roman Catholic so blind as to say or think, that the compassion or the love of the Holy Virgin, during her life on earth, was greater, more sincere, or more efficacious than the love of Jesus Christ? No, I will never believe that any man, however blinded he may be, by the errors of his church, concerning the Holy Virgin, can thus put her, deliberately, above Jesus Christ, because she was a woman and Jesus Christ was a man.

The most blindly devoted to the worship of Mary in the Church of Rome, if he will take the trouble to reflect, will be forced to confess, that the compassion, the mercy and the pity of Jesus Christ for sinners, during his life, were infinitely greater and more efficacious than that of the Holy Virgin ; well then, if it was so, that Jesus and Mary were alike upon earth, how shall it be otherwise to-day ? Is it possible that, since they are in heaven, the love and the compassion of Jesus Christ have become less real, less efficacious than that of Mary ! And that the compassion and the love of

the Holy Virgin, have obtained a degree superior to that of our Saviour, since Jesus Christ is seated gloriously, in body and in spirit, at the right hand of his father, where the Gospel shows him to us, constantly occupied in pleading for sinners!

It is true that God has put in the heart of a woman, and especially of a mother, inexhaustible treasures of goodness, affection and pity; but it is, and will be eternally true also, that the God who has put in the heart of woman, of a mother, these treasures of compassion, *has kept for himself* a compassion and love for the fallen children of Adam infinitely greater, than all the love that ever was, or ever will be in the heart of woman, even a mother, without excepting the Holy Virgin. We may exalt as highly as possible, the virtues, the admirable qualities, with which God has been pleased to adorn the heart and mind of the mother of our Saviour; but there will always be an immeasurable distance between her virtues and those of the Son of God; there will always be an unfathomable abyss between her qualities and the divine perfections of Him, of whom she has had the honour to be the mother according to the flesh. The compassion, the love and the mercy of Jesus Christ for sinners, have always been, and always will be, during all ages, more real, more elevated above those of the Holy Virgin, than heaven is above the earth. And in the presence of these

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truths, that hell will never be permitted to destroy, the pretended superiority of Mary above Jesus Christ, on account of this quality of a woman, and a mother, shall fall.

Again, if one wishes to have a just idea of what Jesus thinks of these pretended privileges, which the Church of Rome makes the foundation of her worship, he has only to read what our Saviour has thought, and thinks yet of them; for he is to-day what he was yesterday: "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, behold thy mother and thy brethren stand without desiring to speak with thee; but he answered and said unto him that told him, who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, 'Behold my mother and my brethren!' For whosoever will do the will of my Father which is in heaven, the same is my brother, and sister, and mother!" (Matt. xii. 46-50 verse)

Were the teachings of the Church of Rome, in regard to the pretended power of the Holy Virgin over Jesus Christ, true—that Jesus Christ always did what the Holy Virgin commanded him, he would have gone to listen when she came to speak to him; he would certainly not have refused to comply with the desire she

had expressed to see him. And above all he would not have replied to her request in these words, that will be an eternal protest of the Saviour of the world against the sacrilegious worship rendered to his holy mother: "Who is my mother? and who are my brethren? whosoever will do the will of my Father which is in heaven, the same is my brother, and sister and mother!"

The Church of Rome accuses the disciples of the gospel, as being enemies of the Holy Virgin, if they are not prepared to give her all the honours which the Romanists are accustomed to render to her. But if this accusation were true, Jesus Christ would have shown himself the first enemy of his holy mother, in receiving so coldly before all the world, the request which she had expressed to see him and speak to him. But the same mouth which has said: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," wished to put us on our guard against the worship of Saints.

It is not Jesus Christ nor his true disciples that are the enemies of the Holy Virgin, and dishonour her name, it is rather those who give her the titles and honours which appertain to Jesus Christ alone.

Let us bless the Lord for the grace and favour bestowed upon the humble and chaste Virgini of Nazareth but let us recollect that we have only one

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Saviour, one advocate in heaven, namely Jesus, and that he is essentially goodness and mercy, and that this Saviour has said, and still says to sinners, "Come to me!" *It is to him alone* that we ought to have recourse for salvation. Let us never forget that it is his name, the name of Jesus alone that we must invoke in order to obtain favour; and that it is in the blood of Jesus alone, shed on Calvary, that we must trust for the payment of our debt to divine justice.

Let us remember that Jesus *alone*, in one word, is our hope, our strength, our light, our way, our life and our Salvation.*

* NOTE BY THE AUTHOR.—When we say that the Dear Saviour puts nobody between God the Father and the lost children of Adam, we do not deny nor forget the mission of Christ. But who is Jesus? He is God himself. He is one with his Father. "Who sees the son, seeth the Father." Who goes to Jesus goes to the Father through Jesus, and who does not go through Jesus the son of God and God himself, cannot go to the Father—cannot be saved. "For there is no other name under Heaven given among men, whereby we must be saved.—(Acts, IV, 12.)

Jesus the God-man, is the only friend, the only brother, the only Saviour, the only father to whom the sinner can go, and whose name he can invoke to be reconciled to his Creator.

By Jesus, and through Jesus alone he can be acceptable. So the Lord of Hosts has ordained it from eternity.

And in affirming that doctrine against Rome, there is no want of due respect to the memory of the mother of Jesus.

CHAPTER III.

THE CRUCIFIED JESUS AND THE PENITENT THIEF.

"And one of the malefactors which were hanged, railed on him, saying: 'if thou be Christ, save thyself and us.' But the other answering, rebuked him saying: 'dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss.' And he said unto Jesus, 'Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily, I say unto thee, to-day shalt thou be with me in Paradise.'"—(Luke, 23 chapter, 39-43 verses.)

This sublime dialogue, between Jesus, dying on the cross, and the repenting sinner, is the most touching summary of the design of the mission of Jesus Christ upon earth, as it is the measure of the unlimited confidence that the penitent sinner ought to place in the mercy of the Saviour. A few reflections upon what passed and was said upon these two crosses, are sufficient, to enable us to comprehend the injury that the church of Rome does to the Holy Virgin, and to the gospel, in her efforts to turn the thoughts and the

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hearts of sinners towards Mary, as the most solid foundation of their salvation.

During this dialogue between the Saviour and the penitent thief, St John tells us that Mary was at the foot of the cross: then we can believe that she knew what was passing there. And how she must have felt her heart thrill with joy, in spite of her bitter grief, when she heard with what loving kindness Jesus said to the companion of his sufferings "To-day shalt thou be with me in Paradise."

No doubt the faith and conversion of the thief, were infinitely pleasing to the holy mother of Jesus, and that they brought, for a moment, a happy diversion from her sorrows.

The spectacle which is presented to us upon Calvary, is one of such sublimity and grandeur, that man will never be able worthily to describe it. Whilst our thoughts go towards Jesus and the penitent thief; and whilst, in the stillness of reflection and meditation, we call to remembrance the words that these two sufferers on the cross interchanged, we feel ourselves penetrated by such a sentiment of love and confidence in the Saviour, that we can no longer speak to him, but with tears. . . . We feel that to distrust Jesus, or doubt his love and mercy for sinners, is one of the greatest crimes of which man can be guilty.

But let us suppose that the penitent thief, instead of

addressing the crucified Jesus, and turning all the thoughts and affections of his heart, towards the Saviour of the world, had turned his thoughts and hopes towards Mary, as the Roman church advises all sinners, and especially dying sinners to do—suppose the penitent thief instead of saying to Jesus “Remember me when thou comest into thy kingdom,” had said what all the Popes, Bishops and Priests of Rome put into the mouths of sinners “Lord Jesus, I have been so wicked, that I do not deserve to speak to you, nor to be heard by you. But, behold your mother! Her female heart must, naturally, be more feeling and more compassionate than yours; she, then, will listen to me better than you will; she will be more easily touched with pity for my unfortunate lot than you. Do not take it amiss, then, that I should address myself to her, in preference to you, in order to get help, in the miseries that oppress me. I dare not speak to you myself, for you are the Holy of Holies, and I am a miserable sinner. But I will speak to you, through your mother; she will demand from you, grace and mercy for me. A good son refuses nothing to his mother! You cannot, then, refuse her what she will ask of you for me; for she has an authority over you, that you cannot disown. The favour, which, then you would refuse to a criminal like me, will be easily granted to her, to whom you cannot refuse anything

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" You are come into the world, I know, armed with
 " the inexorable justice of your father, to punish the
 " guilty. But whilst God the Father has given to you
 " the mission of justice and chastisement, he has given
 " to your mother, the mission of mercy and pardon. I
 " know that without Mary, I am lost; for it is she
 " that *is the gate* of heaven, the refuge of sinners. . . .
 " My chosen advocate is your mother, I fear nothing. . .
 " for I know you can refuse her nothing."

We ask all men, to whom God has given a spark of
 Christian intelligence, would such language,
 in the mouth of the thief, have been suitable?
 Would it have pleased and honored the Holy
 Virgin? In one word, would it have obtained from the
 Saviour this answer: " To-day shalt thou be with me
 in Paradise?"

Roman Catholics who read these lines, do you not
 understand that each of these words, if they had been
 spoken by the thief on the cross, would have been
 blasphemy—an outrage on Jesus Christ, and an insult
 to the Holy Virgin? But see, now, without any ex-
 aggeration, the sentiments with which your Roman
 Church wishes to inspire you! . . . You know that
 these are the very words which she makes you learn
 by heart, that she makes you read in all your books,
 and that she announces to you by her priests, in order
 that you should address them to Jesus Christ!

Let us go on and suppose that after this language was addressed to Jesus upon the cross, the thief, speaking to the Holy Virgin, had said to her: "Oh! Mary, the refuge of sinners, you are the only foundation of my hope, and my faith; you are the gate of heaven, the consolation of the afflicted, the salvation of sinners! It is through you *alone* that all the graces and blessings of heaven descend upon the earth! it is by you *alone* that all errors, heresies, and sins are destroyed in the world! Whilst your son Jesus has for his mission, to cause the inexorable justice of the Father to reign in the world, it is your part to execute mercy. . . . All those who put their confidence in you, and invoke the all-powerful aid of your prayers, will be saved! The arms of your son are always raised to punish and crush the sinner; it is yours, I know, to prevent his avenging arm from striking. I see that your son is angry with me; I feel that I have deserved his wrath; be pleased then, O, Mary, to appease him, and ask of him grace for me; for I am so guilty that he will not listen to me if I speak to him! I put my salvation in your hands, I make myself your child, your servant, your slave. Regard me with compassion, since I deplore my sins. Cause him to remember you are his mother, and by that title you have full authority over him. O, Mary, my hope and my refuge, I throw myself in your arms; save me!"

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Once more, we ask of the brethren of the Roman Church, would not each of these words, in the mouth of the thief on the cross, have been blasphemous against Christ; would they not have been an insult to the Holy Virgin?

Would the humble Mary at the foot of Calvary, have received with pleasure, these insipid praises? Would she have felt herself honored by these sacrilegious prayers which the Roman Catholics repeat every day? No, a thousand times no! Never would the Holy Virgin at the foot of Calvary, whilst the blood of the great victim was falling drop by drop from the cross, have consented to have heard herself called *the salvation of the world*, the hope of sinners, the gate of heaven; she would have repelled with horror, these words of blasphemy, she would have replied to the thief:—

"Ah! wretch, if near him who atones for the sins of
 "the world, covered with his blood, a witness of his
 "patience, of his mildness, and of his love even to
 "his murderers, how can you doubt his pity for you?
 "If I am his mother according to the flesh he is my
 "God, he is my Saviour as well as yours, by his grace.
 "You do not know then, that it was to seek and to
 "save sinners that he descended from heaven; that
 "it is for sinners that his body is broken, his head
 "lacerated by the thorns, his hands and his feet
 "pierced by the nails, and that it is from love for

" sinners that his blood is flowing, and that he will
 " soon expire ! He has spent his life in calling sinners
 " to himself. To the greatest among them he said :
 " ' Come to me, and you shall be consoled and par-
 " doned.' His wish was to be with sinners, he was
 " called the friend of sinners. Do not fear then, to speak
 " to him, for he is your most sincere friend ; see the
 " marks of mildness and love which shine through the
 " blood which covers his face. It is he alone who is
 " the salvation of the world, the refuge of sinners, the
 " gate of heaven. It is on his name alone we must call
 " in order to be saved. Your want of faith in his
 " mercy and love for you, causes him more suffering
 " than the nails which pierce his hands and feet. In
 " order to obtain the grace and pardon you need, ad-
 " dress yourself to *him*, and to *him alone*, for he only
 " is your true friend, your brother, full of affection,
 " your father, full of love, and your merciful Saviour.
 " Speak to him, then, yourself, and go hear from his
 " mouth the sentence of pardon which is already written
 " in his heart ! But cease to insult him, and to insult
 " me thus, by thinking that I can love you more than
 " he loves you, and that I can be more compassionate
 " towards you than he is himself !"

Let not our dear brethren who are still in the bonds
 of Romish superstition, be deceived by the idea, that that
 which would have been unsuitable and blasphemous in

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the mouth of the penitent thief, is altogether suitable and christian, to-day, when Jesus is in heaven. For our Lord, although in heaven, is as near to every sinner to hear and pardon him, as he was to the thief on the cross; his ear is no farther distant from the mouth of the sinner, who, to-day, asks grace from him, than it was from the crucified thief; his heart is not less kind and compassionate, to-day, than it was at the day of his death; poor sinners are not less dear to him, to-day than then. And he has no more need now than then to be, as it were, forced by his mother, to pardon the penitent sinner.

The penitent thief had no need of an intercessor to touch the heart of Jesus. . . . Although the mother of the Saviour was there present, he had not even a thought of addressing her. He understood that Jesus was his friend, his Saviour, and his God; and he did not deceive himself. . . . He put in Jesus and in Jesus alone, all his hope, and he was not disappointed. He spoke boldly to Jesus as one speaks to a friend, to a dear brother, and he did well; for it was thus, as it is still thus, that Jesus wishes that we should speak to him.

And to assert that Jesus has more need, to-day, than he had then, to be urged and roused or appeased by his mother, in order to hear from sinners who return to him, would be a childish absurdity, if not an awful blasphemy.

When God, in his great mercy, opens the eyes of a Roman Catholic to the errors of his church, the first sentiment which he experiences is one of unspeakable joy, for the favour which he has received. But the second thing, which strikes his mind and heart, is a feeling of astonishment at the facility and sort of sincerity, with which he had received and believed, as incontestable truths, errors and superstitions the most palpable and anti-christian.

Now the error which is dearest and most deep-rooted in the heart of the Roman Catholic is, that the shortest and surest way to be heard by Jesus Christ, and to draw upon us a look of his mercy, is, not to speak to him, directly ourselves, but to get some of the saints in heaven, that we believe are most dear to his heart, to speak to him on our behalf. In order to support this error, all the modern theologians of the church of Rome assure us, that Jesus, being the Holy of Holies, it is quite natural that he should listen with more pleasure to the voice of one of the elect in heaven, than to that of a sinner, such as we all are. The church of Rome then assures us, that the saints in heaven, whom I address, will hear me with more pleasure, facility, readiness, mercy and love than Jesus Christ would do.

For if the church of Rome, returning to the evangelical truth, which she has so long forgotten, should

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say to the sinner: "There is no saint in heaven, who
 " loves you so much as Jesus Christ ; there is no ear
 " so attentive as his, to the voice of our repentance ;
 " there is not in heaven a mind or a heart, more
 " easily, or more mercifully touched with compassion
 " for all our miseries than the soul of Jesus Christ
 " there is not a person in heaven, who can have so
 " much pleasure in hearing himself invoked, and in
 " seeing himself approached by the penitent sinner as
 " Jesus;" the people would put all their confidence in
 Jesus, and in Jesus alone, and would address him as
 the Gospel directs.

In short, would it not be the height of folly, in any
 case to go to any but to Jesus, to obtain any favours?

If the Church of Rome, instead of losing herself, and
 wandering away into foolish and vain traditions,
 would keep to the word of God, she would say with
 St. Paul; "And I count all things but loss, for the
 "excellency of the knowledge of Christ Jesus, my
 " Lord ; for whom I have suffered the loss of all things."
 (Philippains, 3 chap : 8 verse.) If, laying aside the
 deplorable sophisms which form the basis of her wor-
 ship of the saints, the Church of Rome would hold the
 language of Evangelical Truth, her people everywhere
 would know, that in *Jesus* and in *Jesus alone*, they
 have all the treasures of mercy, of love, and of the
 power of God ; their thoughts, their hearts, and their
 hopes would turn towards Jesus and Jesus alone ; they
 would know then that the power, the mercy and the

compassion of Jesus, are always active, always efficacious, and above all, always at the service of the penitent sinner. Her people would know, at the same time, that these treasures of the mercy of the Saviour, who is both God and man, are monopolized by nobody ; that they are not the property of any saints in particular, but that they are the treasures of every sinner who has liberty to draw therefrom alone, his repentance, love and faith.

"Whatsoever ye shall ask from my father in my name," said Jesus Christ "shall be given you." After such a declaration from the very lips of the Saviour, how can we believe that it is necessary for one to address the saints, in order to propitiate him ?

For, why should Jesus Christ, in heaven, be less ready to listen to me and to pity me, than St. Peter, St. Paul, St. Mary or any other saint, to whom I might wish to address myself. Can the humanity of St. Peter, St. Paul or St. Mary be more perfect than the humanity of Jesus Christ ? Why should this be ? And where shall we find reason for such a monstrous doctrine ? To assert, as the Church of Rome does, that the saints being nothing above us by nature, and having been sinners like us, know better our miseries, and ought to sympathize with us, more than Jesus Christ, because he is incapable of sin, is to deny the humanity as well as the divinity of the Saviour, and to deny the gospel, which teaches us that Jesus has, not only known and understood all our miseries infinitely better than all the saints, but also paid even to the last farthing, the

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debt of our sins, and washed them away in his blood.

How would Jesus have been able to bear our sins upon himself, how could he have charged himself with our iniquities and paid all that was due to the justice of God, *without knowing them* perfectly, without comprehending their number, their nature, and their malignity? But above all, how could the saviour of the world have undertaken to pay the debt of our iniquities, if these iniquities had not excited in his mind, a degree of sympathy, of compassion, and of love of which all the saints together are incapable?

Once more, let us forget, for a moment that Jesus Christ is God; let us suppose that he is only a man, and let us fix our thoughts on this human person. We ask, can we find in the sacred scriptures a single expression, which would lead us to think, that, as a man, Jesus is less kind, less patient, or less merciful towards us, than St. Peter, St Paul or St. Mary? And, moreover, in order that I may address myself to one saint in preference to another, I must have reason to believe, that this saint will be more favourable to me than he to whom I have preferred him. To address myself to St. Mary, for example, in preference, to Jesus, and to ask this woman, blessed among all women, to speak for me to Jesus Christ, I must believe that she will hear and answer me, more surely and more quickly *than he*. For from the moment, that I believe that Jesus will be more favourable to me, and more compassionate to my miseries, than Mary or any other Saint, I would go to Jesus. Nothing more simple and

more natural, and for this very reason, nothing more powerful than this argument. Well, plain good sense as well as the gospel tells me, that if Jesus were only a man in heaven, he would be there, as he was upon earth, the most compassionate, the most loving, the most charitable, and the most influential of holy men. And, consequently, (always supposing that he is only a man) even then I would address only him in my prayers. It is in this *man Jesus* that I ought to put my greatest confidence; it is from this *man Jesus* that I should expect the promptest aid; it is to this *man Jesus* that I ought to speak with most faith and pleasure.

And the most ignorant, as well as the most learned of my brethren of the Church of Rome, will be forced to confess that I am acting wisely. They could not but confess that those who put their trust in saints, less kind, less influential, less merciful than my saint protector and friend, Jesus, would, to say the least of it be deficient in wisdom,

But would any one dare to say, that the holy humanity of Jesus has lost any of its love, its mercy, its influence, or its kindness towards the sinner, by its perfect union with his divinity?

No! It is impossible that any Roman Catholic would dare, designedly to utter a word so wicked and senseless.

Well, it is, nevertheless, what all Roman Catholics, unconsciously do and say, each time they shrink from speaking to Jesus Christ, under the pretext that he will

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not hear them, because of their sins, and when they address the saints whom they believe to be more ready to hear! If it is possible that *man* in heaven loves us and hears us with pleasure, it is still more possible and more certain that the *God man* will listen to us with pleasure, and answer us in his infinite mercy.

It is then inconceivable folly, to leave the *God man*, to shrink from speaking to the *God man* and to distrust the *God man*, in order to address a *man* and to put all our hope in a *mere man*!

But this folly becomes an inexcusable crime, an abomination, an act of idolatry, when this *God man* has descended from heaven, to tell us himself, that he is *our friend, our brother, our Saviour, our advocate, our all, our God* infinitely good, infinitely merciful, and infinitely kind.



CHAPTER IV.

FEARFUL BLASPHEMIES OF THE CHURCH OF ROME, IN REGARD TO THE HOLY VIRGIN AND JESUS CHRIST.

FIRST BLASPHEMY.

"If the flesh of Mary was the flesh of Jesus, how can the mother be separated from the son in his kingdom?" Hence it follows that the regal glory must not only be considered as common to the mother and the son, but "even the same." (Glories of Mary, chap. 1st. page 25.)

SECOND BLASPHEMY.

"The kingdom of God consisting of justice and mercy, the Lord has divided it; he has reserved the kingdom of justice for himself, and he has granted the kingdom of mercy to Mary. And St. Thomas says, that the Holy Virgin, when she conceived the divine Word in her womb, and brought him forth, obtained the half of the kingdom of God, by becoming queen of mercy, Jesus Christ remaining king of justice." (Glories of Mary chap. 1st. page 28.)

THIRD BLASPHEMY.

"O Lord, thou hast given to thy son thy justice, be cause thou has given to the mother of the king thy mercy." (Glories of Mary chap. 1st. Page 28.) And this impious idea, that the Holy Virgin is more merciful and more tender towards sinners than Jesus Christ, is repeated a thousand times in this book of the "Glories of Mary."

In the first of these extracts, we hear the Church of Rome, assure us, that the glory and the power of the Holy Virgin are equal to the power and glory of Jesus Christ. In the second and third extracts, the Romish Church, surpassing the first blasphemy, shows us

(This book was written by an Italian Bishop, named Liguori, who has been added to the number of the saints. It had also been approved of in the bull of canonization, and so by all the Popes and Bishops of Rome—the English translation from which we quote has prefixed the approval of Arch-Bishop Hughes of New York, given shortly before his death.)

Jesus Christ, stripped of his mercy by God the Father for the benefit of the Holy Virgin. There only remain to Jesus Christ, justice, punishment, fire, hell! Mercy, which at first belonged to him, has passed to his mother!

In truth, have the great infidels—Voltaire and the other leaders of his school, been more insulting to Jesus Christ and the Holy and most blessed woman who became his mother according to the flesh?

FOURTH BLASPHEMY.

"Ahasuerus, when he saw Esther before him, affectionately inquired of her, what she had come to ask of him! "What is thy petition?" Then the queen answered, "If I have found favour in thy sight, oh king, give me my people for which I request." Ahasuerus heard her, and immediately ordered the sentence to be revoked. Now, if Ahasuerus granted to Esther, because he loved her, the salvation of the Jews, will not God graciously listen to Mary, in his boundless love for her, when she prays to him for those poor sinners who recommend themselves to her?" (Glories, chap. 1st, page 30.)

If the Holy Virgin could shed tears in heaven, would she not weep when hearing Jesus Christ compared, in his love for us, to the wicked Ahasuerus, in his love for his wife? What grief and what consternation, in heaven, if, as the Romish Church says, the saints can see all that passes here below! What grief for the mother, and the disciples of the Saviour, to see so

many millions of souls, deceived by the Popes of Rome, taking away from Jesus his crown of mercy and love, for the benefit of a creature!

FIFTH BLASPHEMY.

"If a mother knew that her two sons were deadly enemies, and that one was plotting against the life of the other, what would she do but endeavour in every way to pacify him? Thus, Mary is the mother of Jesus and the mother of man; when she sees any one, by his sins, an enemy of Jesus Christ, she cannot endure it, and makes every effort to reconcile them." (Glories of Mary chap. 1st. page 71.)

Thus, this Saviour whom the gospel reveals to us, as good, mild, and compassionate to sinners, so as even to shed his blood for them—this Saviour, who loves his murderers, who pardons them, and prays his Father for them, saying, "Father forgive them for they know not what they do; this Saviour of whom John says; "Behold the Lamb of God that taketh away the sins of the world," the Romish Church represents to us, as *hating* the sinner with a mortal hatred! According to the Popes, his reconciliation with his sinful brother, becomes possible, only because Mary interferes to reconcile them! It is not from love for us, poor sinners, it is not from compassion, kindness, nor free grace that Jesus pardons us, and becomes reconciled to us; it is from love and obedience to his mother! It is thus that the sublime doctrine of the mercy, and infinite love of

God to fallen and sinful man, is entirely travestied, lessened and profanely destroyed by the Romish Church! And she calls that honoring the Holy Virgin! If it is thus that she loves to be honored, she ought to feel herself highly honored by the Jews when spitting in the face of our Saviour!

SIXTH BLASPHEMY.

"We read in the 2nd book of Kings, that the wise woman of Thecua said to David: "My Lord I had two sons, and for my misfortune, one has killed the other; so that I have already lost a child; justice would now take from me my other and only son, have pity on me a poor mother, and do not let me be deprived of both my children." Then David had compassion on this mother, and liberated the criminal and restored him to her. It appears that Mary offers the same petition when God is angry with a sinner, who has recourse to her; Oh my God, she says to him, I had two sons Jesus and man; man has killed my Jesus on the cross, thy justice would now condemn man, my Lord, my Jesus is dead, have mercy on me, and if I have lost one, do not compel me to lose the other also. Ah, God, assuredly, does not condemn those sinners who have recourse to Mary, and for whom she prays." (Glories of Mary chap. 1st. page 73-74.)

These lines which we copy, verbatim, from the

celebrated Roman Catholic book, "the Glories of Mary," prove that the Church of Rome wishes, not only that the Holy Virgin should be an intercessor and advocate between us and Jesus in Heaven, but moreover, that she should be an advocate between us and God the Father—that which is the height of absurdity and impiety. With this doctrine, altogether new, Jesus Christ is dethroned from heaven, he is there dead, the sinner has killed him ! He can no longer either speak or pray for others ; he is no more than a lifeless corpse ; it is the Virgin Mary then who, seeing her son Jesus dead, and finding that God the Father is about to slay the murderer, seeks to disarm him of his wrath. And, as one may easily see if the Holy Virgin demands grace and pardon from the Eternal Father for the sinner, the murderer of his son Jesus—it is not in the *name*, or for the *love of Jesus*, she does it ; it is not in the name of the blood which has flowed from Calvary, that she seeks to avert the wrath of God the Father, it is on account of her own love ; it is because of the *grief*, which *she* experienced in seeing both her sons dead.

With this monstrous doctrine, it is plain that the Gospel is a fable, Jesus Christ is no longer anything. The Virgin Mary is all in all ! ! !

Lord, how long wilt thou permit the enemy of thy Eternal Son to defile the earth, with her blasphemies.

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and deceive the people redeemed by the blood of Calvary ?

SEVENTH BLASPHEMY.

"Justly then, does St. Lawrence Justinian call her
"the hope of evil doers, since she *alone* can obtain
"their pardon from God." (Glories of Mary page 83
"chap, 2nd.)

EIGHTH BLASPHEMY

"God did not destroy man after his fall, because of
"the peculiar love that he bore his future child Mary.
"And there is no doubt, that all the mercy and pardon
"which sinners received under the Old Laws were
"granted them by God, solely for the sake of this
"blessed Virgin." (Glories of Mary chap. 2. page. 81.)

All the Prophets, all the Evangelists, all the Disciples of Jesus Christ, without a single exception and Jesus Christ himself, have assured us that it was *only* in the prospect, and for the love of a future Saviour, that the blessings of ancient time have been given to man—God himself, speaking to Abraham of the Saviour that should be born of him, assured him, *that in him all the nations of the earth, should be blessed.* . . . We were believing till now, that the brazen serpent raised in the wilderness. the sight alone of which healed the sick, who looked at it, was a figure of Jesus Christ and of the pardon granted to all those, who turn towards him, their hopes, their affections, and their hearts. . . . It was of this that Jesus himself assured us in St. John

chap. 3 verse 14-19—But behold the Church of Rome gives the express and public lie to all these antiquated opinions of the Prophets, of the Apostles, and of Jesus Christ himself. According to the Popes and Bishops of Rome, there is no doubt that all the mercy and pardon, obtained under the old law have been granted solely for the sake of Mary!

Let us hope that the Lord will bring good out of evil, and that our brethren in the Church of Rome, seeing what blasphemies this church preaches, will withdraw from it with horror, and return to Jesus the Son of God; for "the Father loves the Son, and has given all things into his hand; he who believeth on the Son hath eternal life." (St. John chap. 3 verse 35-36.)

NINTH BLASPHEMY.

"St. Bonaventure remarks that Jesus in his day, lamented and said, Behold, thou art angry and we have sinned, there is none that riseth up and taketh hold of thee; because Mary was not born into the world. But now, if God is offended with any sinner and Mary undertakes to protect him, she restrains the Son from punishing him, and saves him." (Glores of Mary, chap. iii., p. 133.)

The Holy Spirit, in the epistle to the Romans, assures us that *Jesus Christ* is "at the right hand of God, his Father and makes intercession for us: (Romans viii. 34.) In the epistle to the Hebrews, the

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same spirit tells us of our Saviour "He is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. (Hebrews vii. 25.)

In the first epistle of St John chap. 2nd. the same Holy Spirit by the Apostle tells us; "I write unto you "that you sin not. And if any man sin, we have an "advocate with the Father, Jesus Christ the righteous. "And he is the propitiation for our sins, and not for "ours only, but also for the sins of the whole world." (1. John chap. ii, v. 1-2.)

The Evangelist then assures us, that Jesus Christ in heaven, is earnestly interceding for sinners; he is always engaged in asking mercy and pardon for us, as the price of the blood which he shed upon the cross—of the grief which he endured and the death which he suffered. . . . But the Church of Rome does not believe on this Saviour, who is constantly interceding for poor sinners. The new gospel of the Popes, only tells us of a Saviour always offended, and in wrath against the sinner. The Saviour which she offers to her people, after having put aside the merciful Jesus of the gospel, has his arms always raised to crush and punish the sinner. And she assures us that if these awful arms have not crushed us under the weight of his wrath, it is not from the love and mercy of Jesus Christ, but from the love and mercy of the Holy Virgin that we escape ! ! And these frightful doctrines are

called "the Glories of Mary!" And those who are horrified by these detestable doctrines are call'd heretics!!!

Lord have pity on thy people and save them from the hands of those, who would lead them in the ways of error!

TENTH BLASPHEMY.

"It is related of Coriolanus, that when he held
 "Rome besieged, all the prayers of his friends and of the
 "citizens could not induce him to withdraw his forces;
 "but when his mother Veturia came to entreat him
 "he could not resist, and immediately raised the siege.
 "But the prayers of Mary are as much more powerful
 "with Jesus than the prayers of Veturia with her son
 "as the love and gratitude of Jesus to Mary exceed
 "those of the son of Veturia for his mother." (Glories
 of Mary chay., vi page 208.)

Does not one feel his heart broken with grief and his soul struck with fright, when he hears the Popes of Rome compare Jesus Christ to the ferocious Coriolanus! That perfidious and wicked church degrades our Saviour, she covers him with contempt, she makes him insignificant, always armed with a whip and rod, in order to raise her new Goddess, her modern Saviour, the Virgin, upon the altar of the Son of God!

Brother of the Church of Rome, the darkness which surrounds you is very dense if you do not see, by these comparisons of Jesus with Coriolanus, by that superiority of love and mercy of a creature over those of the Son of God, that they have put you out of the limits of christianity, and that they have carried you on, even to the abyss of infidelity and idolatry. And if the blasphemies which you have first read, and which are copied from one of the most approved books of your church, do not suffice to show you, that in the Church of Rome, Jesus Christ is nothing, and the Holy Virgin is all, read even the Glories of Mary, chap 9 page 293, and you will find the following words, "Where there is no wife, says the Holy Spirit, he mourneth that is in want." "This wife is certainly Mary, without whom the sick man suffers and mourns. So, indeed it is, since God has ordained that all graces should be dispensed by the prayers of Mary; where these are wanting there is no hope of mercy, as our Lord signified to St. Bridget, saying to her, "Unless Mary interposes by her prayers there is no hope of mercy.'"

Brethren of the Church of Rome, if these words do not yet suffice to show you the perverse and wicked doctrines of your Church, read at page 298 'what the sun does in a year, the moon does in a month. Hence, our relief is sometimes more immediate when

"the name of Mary is invoked. than when we invoke
"the name of Jesus," (chap. 9 page 298.)

Let us compare the words of Rome, with the word of
God, and we will see to what abyss the popes make the
world retrograde. "Neither is there salvation in any
"other; for there is none other name under heaven,
"than that of Jesus, given among men, whereby, we
"must be saved." (Acts, iv. 12.)

If the Church of Rome tells the truth when she
assures us that *often the name of Mary accomplishes
more for our salvation*, than the name of Jesus, then the
Gospel lies, when it tells us that there is no other name
than that of Jesus, by which we can be saved. . . .
Between the doctrines of the Roman Church and the
Gospel, as we see them, there is an unfathomable gulf—
there is the difference between darkness and light, the
distance between hell and heaven—Rome is the night,
the gospel is the day. Rome is error, the gospel is
truth; Rome is the spirit of error and lying; the
gospel is the spirit of God. . . . See how Rome
deceives and seduces the people who hear her, when
she tells them, "*often the name of Mary accomplishes
more for our salvation than the name of Jesus.*
And the gospel enlightens and saves the people who
listen to it when it says. "There is no other name
than that of Jesus by which we can be saved"

ELEVENTH BLASPHEMY.

“It is related by brother Lee, that he once saw a
 “red ladder, upon which Jesus Christ was standing,
 “and a white one, upon which stood his holy mother.
 “He saw persons attempting to ascend the red ladder;
 “they ascended a few steps and then fell; they
 “ascended again and again fell. Then they were ex-
 “horted to ascend the white ladder, and on that he
 “saw them succeed, for the blessed Virgin offered
 “them her hand, and they arrived in that manner safe
 “in paradise. St. Dennis the Carthusian asks: who
 “will ever be saved? Who will ever reign in heaven?
 “They are saved, and will certainly reign, he himself
 “answers, for whom this queen of mercy offers her
 “prayers!” (Glories of Mary, chap. viii. page 279.)

After reading this history, which is perhaps the
 most complete compendium of all the blasphemous
 doctrines of Rome, upon the worship of the saints and
 especially of the Holy Virgin, how is it possible not to
 understand and avow that the tendencies of the Roman
 Church are completely to destroy faith in Jesus
 Christ, to degrade the Saviour of the world and to
 prove him inferior in love, in power, and in mercy to
 Mary?

In this despicable story, the Popes and Bishops of
 Rome are showing us Jesus and the Holy Virgin, each
 on the top of a ladder which reaches from earth to

heaven. Quite naturally, those who wish to go to heaven, run to the ladder of Jesus to climb it. These men have, no doubt, heard of the love of Jesus for sinners; they know without doubt, that *this merciful Saviour* has so loved them, that he has delivered himself up to the death. in order to have them with him in heaven. Who knows even, if these good people have not learned some where that Jesus has said to sinners, "Come to me : call on my name, and you shall be saved. . . . I am the light and the the life. .

I am the way—I am the gate of heaven—no one can go to heaven, to my Father, but by me," &c. &c. Attracted by all these things, and resting on the idea, that being the Son of God and God himself, when he calls them to him, he will be sufficiently good and strong to aid them to climb; they go then to the ladder on the top of which is this Jesus who calls to all sinners "come to me."

But what is the disappointment of these poor people who, when they have climbed to a certain height, feel themselves swooning, and so weak that they run the risk of falling! Probably it is then, they call to their aid, this Jesus who is on the top of the ladder. But, lo! he is deaf, and does not hear them; they beseech him to stretch out his hand to them . . . but all is useless, he sleeps probably, for he does not pay any attention to them. So, then these, unfortunate and exhausted, fall to the ground all bruised. But

they are not discouraged, for they really wish to climb to heaven. Behold, them then again climbing; and it is always by the ladder, on the top of which is Jesus, that they wish to go. See how they try to rise to the top and reach even to the Saviour. But again behold their strength fails; behold them exhausted, quite overcome. Ah! they had hoped that this Jesus, whom they believed so good, so compassionate, and so merciful, would have assisted them!

Yes! if this had been the true Jesus of the gospel, who had been there, on the top of the ladder, he would certainly have assisted them; he would have held out his hands to them; he would have even descended to meet them in order to assist them to climb. For Jesus, the Saviour of the gospel, *he* runs after his sheep, he puts it upon his shoulders, he brings it to the fold. The Jesus, the Saviour of the gospel runs to meet his son who was lost—he presses him to his bosom. But it was the Jesus of Rome, it was the Saviour, fashioned by the Popes and Bishops of Rome, who was at the top of the ladder. Well, this Saviour, this Jesus of the Romish Church, when he does not sleep, turns a deaf ear to them; he appears not to see the deep misery of the sinner; or if he beholds it, it is to feel supreme disgust; on seeing them, he prepares to chastise them, he raises his arms to strike them, and put them out of his sight; he is there, the Saviour after the manner of Rome, on the top of the ladder,

by which these men wish to climb to heaven ; a very little assistance on his part, would bring them up to him ; but the Jesus, the Saviour of the Church of the Popes, has hands too white and too pure to touch, with the tip of his finger these wretches. He respects himself too much to notice such rabble ; he sees them then, fall and being bruised at the foot of the ladder without caring the least in the world.

Yes, once more, behold him, the Saviour fashioned by the Popes, such as the Church of Rome herself paints him, in her famous book of the Glories of Mary !

But after having seen with what sovereign contempt the Church of Rome represents the Saviour of the world, let us see what marvellous power, what love and what mercy are attributed to Mary.

“ Then they were exhorted to ascend the white “ ladder, and on that he saw them succeed, for the “ blessed Virgin offered them her hand, and they “ arrived in that manner safe in paradise. Who will “ ever be saved ? Who will ever reign in heaven ? “ They are saved and will certainly reign, for whom “ this queen of mercy offers her prayers.” (Glories of Mary, page 279.)

These last words neither need explanation nor comment.

Every Roman Catholic whose heart is true and honest will easily see that in his church, the Saviour whom they preach to him, cannot be the Saviour of

the gospel ; he will see that as much as the Saviour of the Popes is a nullity, a Saviour without charity, without any care for sinners, so much the more the Virgin is exalted by her power, her compassion and her devotedness to the salvation of sinners ; he will see, in short, that Jesus Christ, is insulted, unrecognized and dethroned, in the Church of Rome, for the benefit of the Virgin. And by the grace of God, our brethren of the Church of Rome will understand that this church is as much the enemy of the Holy Virgin as of Jesus.

But it would be necessary to write many volumes, if we would republish all the blasphemies, offered by the Church of Rome, in her worship of the saints, and especially in the honours which she renders the Holy Virgin.

We think we have written enough, with the grace of God, to open the eyes of our brethren of the Roman church, to the deplorable errors, which form the principal basis of the public worship in their Church.

May the Lord, in his infinite goodness and mercy, give to each of our dear brethren and friends, who are yet under the yoke of Roman infidelity, the same grace which he has given us, and lead them to the feet of Jesus Christ as their only hope—their only salvation—and their only Saviour.

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